

BOOKS FOR MEMBERS OF SCHOOLS. READING BOOKS. A. P. ...  
NEW-ENGLAND VIEW OF THE PRESBYTERIAN CHURCH. ...  
RELIGIOUS. ...  
MUSIC. ...  
AND AMERICAN. ...  
RETAIL. ...  
DEPOSITORY. ...  
NEW GOODS. ...  
HOSIERY. ...  
HATS. ...  
SHOES. ...  
FURNITURE. ...  
CLOTHING. ...  
JEWELRY. ...  
WATCHES. ...  
GOLD. ...  
SILVER. ...  
COPPER. ...  
IRON. ...  
STEEL. ...  
BRASS. ...  
ZINC. ...  
LEAD. ...  
GLASS. ...  
PAPER. ...  
INK. ...  
PEN. ...  
BLANKET. ...  
COTTON. ...  
WOOL. ...  
LINEN. ...  
SILK. ...  
FUR. ...  
HIDE. ...  
BONE. ...  
HORN. ...  
SHELL. ...  
CORAL. ...  
PEARL. ...  
DIAMOND. ...  
GEM. ...  
STONE. ...  
WOOD. ...  
CARPENTER. ...  
BLACKSMITH. ...  
TANNER. ...  
DRESSMAKER. ...  
HAIRDRESSER. ...  
TOBACCONIST. ...  
GROCER. ...  
BUTCHER. ...  
BREAD. ...  
PAstry. ...  
ICE. ...  
FIRE. ...  
LIGHT. ...  
HEAT. ...  
COOL. ...  
WIND. ...  
WATER. ...  
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WATER.

**Religious.**  
**NEW-ENGLAND VIEW OF THE PRESBYTERIAN CHURCH.**  
Without presuming to decide which of the present parties in the Presbyterian Church is the general Assembly, or which is most orthodox, we think it safe to declare that we believe New England rejoices that liberty of thought has in some measure been released by the events in that church, from human prescriptions and control. This feeling would be the same if the accusing party had been the accused; that is, it has no respect to comparative orthodoxy or constitutional rights, but only to the great cause of spiritual liberty, which we believe will be promoted by the present contest. On this account, (and not from partiality, which may or may not exist in different minds, with the New School party) we believe that New England will sympathize with the latter. If the other doctrinal party in the Presbyterian Church had, in a similar manner, declared against spiritual jurisdiction and oppression, we believe that the sympathy of New England with them would have been as strong, to say the least, as it is now with the former.

The leading view, therefore, which we are disposed to take of the Presbyterian contest, is that it is a struggle, not so much between truth and error, as between hierarchy and spiritual republicanism, between religious liberty and ecclesiastical domination. We look at this contest with more than common interest, for the reason that we hope and expect that it will result in destroying what we consider the dangerous tendencies of high church organization amongst our Presbyterian brethren.

We believe that such a body as the General Assembly, clothed with such spiritual powers, cannot exist in the present age of the world without danger to the cause of religious liberty. To attempt a perfect restriction of men's opinions at the present day, within the limits of any act, must be unsuccessful. But the experience teaches that temptations to the exercise of spiritual power are, with some, irresistible, and nothing can prevent the constant accession of prosecutions for alleged heresy, and the consequent suppression of the cause of Christendom, but the suppression of the spiritual court of appeal.

We shall not be understood as expressing any doctrinal sympathy with our New School brethren, though we may feel it, when we say that we rejoice that they have, as they think, escaped from what they deem religious oppression, and that they are free to express their opinions. For it may be needless to say, that as our joy is based only on regard to that religious liberty and freedom which their present position seems to favor, it is not, and cannot be, self-interest that prompts us to say so. We feel that we know that their eyes are open to the evils of the Presbyterian hierarchy, and that they may think, in the present time, that they are secure against the evils which they lately suffered. We do not believe it, and we are sure that they are not. It is now in season. Soon it may smile with vineyards and oliveyards. May it gather round it with joy and hope. But it is itself a volcano. New heights of debate, wrath, dissension, will soon arise. The present troubles, indeed, may be as waters that pass away. But accumulating snows and ice will be loosened again into a flood for fresh destruction.

We, therefore, as descendants of those who rebel from the dominations of a hierarchy, and who then the principles of religious independence become more and more prominent in our experience and that of others, would rejoice to see the General Assembly peacefully dissolved, and no extensive organized form of spiritual jurisdiction appointed in its stead. The agitation to which it continually subjects the whole community, the great expense of its maintenance, the abstraction of so many pastors from their parishes, the loss of so many of their members from their people, are acknowledged evils in the system. Whether a triennial Assembly, and the restriction of judicial business to Synods would be an essential improvement, or remove certain fundamental evils, we are disposed to doubt. We believe that the root of all the trouble in that church, lies in the constitution of the General Assembly, Presbyteries, and in the perpetual eldership. These two instances of spiritual control, we regard as in general, injurious to proper religious liberty and peace. We have no confidence that there will be peace within these borders or quietness within these palaces, till the great congregational principle is adopted, and that the church is organized on the basis of the getting up of new style. We know of all kinds of alleged and acknowledged evils in the system, and we are expecting to see more and more of them, as they are invited to call or as they are invited to call.

**RELIGION IN THE VARIOUS RELATIONS OF LIFE.—NO. VI.**  
If what Howe says be true of the family constitution, then all the vital interests of the empire and the church are involved in these relations. Is a family formed with a view to the present world only? or is it formed for the world chiefly? Certainly not. By God himself it has been formed for a particular end; and what is that end if it be not a religious one? If the most important relation in the family, the conjugal relation, was appointed by God for such an end, then certainly the family must be in the design of its constitution, set up and sustained for the design of the original constitution of the fundamental relation, only that there might be a continued descent of human nature; but that religion might be transmitted from age to age.

Here a very grave question will rise in many minds, a question deserving a serious, an explicit answer. If the primary end of the family constitution is a religious one, then is the right for the conjugal relation to be formed between parties where one is, and the other is not a professing Christian. I have no hesitation in saying such connections are no where proscribed in the Bible, either explicitly or by implication. I am aware that in this matter I differ in opinion from many for whom I have the greatest respect. But without going into the subject at all, I may be allowed to say, that I have been a somewhat attentive reader of the Bible, and an observer of families, for nearly thirty years, and have been brought by long reading and observation to the above conclusion.

While polygamy is strictly forbidden, constant unpolished constancy is not. The original constitution of the family is not a religious one, but a religious one, then is the right for the conjugal relation to be formed between parties where one is, and the other is not a professing Christian. I have no hesitation in saying such connections are no where proscribed in the Bible, either explicitly or by implication. I am aware that in this matter I differ in opinion from many for whom I have the greatest respect. But without going into the subject at all, I may be allowed to say, that I have been a somewhat attentive reader of the Bible, and an observer of families, for nearly thirty years, and have been brought by long reading and observation to the above conclusion.

form of government. In new and mixed settlements there can be no question that a Presbyterian form of church government may be indispensable for a similar reason. Self-government is the highest state of advancement and the perfection of liberty, both in individuals and in communities.

We cannot regard our brethren of the New School Assembly as free from the danger of spiritual domination, till they perceive that the seeds of it are not in the General Assembly, but in the relation of churches to Presbyteries, and till they make every church independent of ecclesiastical bodies, except in its voluntary regard to unity of faith and the power of public Christian sentiment. A sudden and violent disruption of Presbyterian ties, we know, would be injurious. We would not urge it. The beautiful way in which divine wisdom permitted Christianity to supplant the dispensation, the way in which the morning stars in upon the moonlight, must be the model of procedure. But something can be done by legislation, as soon as the question now at law is decided. We hope and believe that, if the New School party is declared to be the General Assembly, they will make use of their advantage and of their present strong aversion to ecclesiastical interference with opinions, to foreclose forever the repetition of late transactions by a change in the present organization of their church; that they will, in fact, cease to be a church, and become churches. If they are put to the worse in their legal contest, we trust that Providence will shut them up to the faith of their fathers in New England, with regard to the great principles of religious liberty. And with great affection and esteem for the opposite party, we cannot refrain from expressing the hope that, instead of laboring to repair their church from the shocks with which in the progress of liberal sentiments and of human freedom it must continually meet, they will adapt its organization to a greater measure to the genius of our republican institutions.

**THE HOPEFUL CONVERSION OF A VERY AGED MAN.**  
Mr. John Mitchell, born in one of the New England States, came to this country about thirty years ago. He is now nearly ninety years of age. His parents, as I learn from himself and others, were pious persons, and he was early instructed in that system of truth which is held by evangelical churches. From his childhood to the present time, his life has been strictly moral, although he is now sensible that he has lived "without God, and a scriptural hope in the world. About fifty years ago he happened to hear a celebrated Universalist preacher, and with "the fair speeches" of this man he became much captivated. Although his conscience still said that it should be "ill with the wicked," yet he now tried to be a Universalist. He then lived in Nova Scotia. When he came to this place, he was several years ago, there were, in the neighborhood in which he resided, two or three persons who were trying to believe this new doctrine, and he was soon brought almost entirely under their influence. He read (or heard) Universalist books with avidity, and for years advocated, to some extent, Universalist sentiments. When closely questioned, he would speak with a little delicacy, yet it was not fully believed the system, or, at least, that he had, at times, some doubts respecting its truth. He had never prayed in his family, and had been almost a stranger to any attempt at secret prayer. His children had been long settled in different parts of the country. One daughter had removed to the west part of this township, and with her he had for some time resided.

Such was Mr. M. when I first became acquainted with him, about two years and a half ago. Although the keepers of the house had long since begun "to tremble," and the "strong men" to bow themselves," although his memory had become much impaired, and his mental faculties were rapidly declining, yet it was not too late to be converted. He was not prepared for the change which awaited him. The carnal mind had been subdued neither by sophistry nor by age. Its workings seemed to be becoming more vigorous and desperate as the outward man decayed. I was accustomed frequently to visit at the house of his son-in-law, and I always found Mr. M. in the most cheerful and contented state of mind. He was the Saviour of the world. God never made his creatures to be miserable. We must be honest, and kind, and must love all men, and we shall all be saved. Relying on the help of God, I tried again and again to tear away from him this refuge of lies, but the effect was, in almost every instance, only to make him angry, and this was the case whenever his son-in-law attempted to converse with him on the concerns of his soul. However mildly any one might speak on the subject, he seemed unwilling to hear any thing that opposed his views. "I am older," he would intimate, "than you, and I cannot be contradicted." In my conversations with him, I dwelt, for the most part, on the subject of justification, and the necessity of personal holiness, in order to our enjoying God. In a lecture delivered at the house one afternoon, rather more than two years ago, I took up the latter part of Matthew, especially the last verse, and stated, at considerable length, the reasons for believing in a future, endless punishment. At the close of the lecture, I endeavored to press the subject upon his conscience, urging him affectionately to "prepare to meet God." He remained silent, but his feelings were unchanged.

In my subsequent visits he seemed still inclined to cavil, and at length he became so much offended at me, that it seemed proper to dismiss the subject. The case was apparently hopeless, so enfeebled that it was next to impossible to engage with him in an argument, and his enmity to the truth appeared deep and fixed. His son and daughter, who had prayed for, and wept over him, had begun almost to despair. Distressing as the thought was, it appeared to them that there was no remedy.

God's ways are above ours. Mr. M.'s mind, during all this time, was not at ease. The Spirit had not ceased to strive. Very frequently, after our conversations with him, he would, as he has since informed us, lie awake all night and meditate upon what had been said. Sometimes, perhaps generally, he would rise in the morning half satisfied that Universalism was, after all, true, and that his soul was safe; something to be understood as saying that the same obligations rest on the wife.

As the foundation of all the duties or the right performance of them, belonging to the character and relations of the husband, strong affection is the principal thing. "Husbands, love your wives." If he loveth his wife, loveth himself. Without this, the love spoken of in the gospel does not, it cannot exist. Love is the root from which, in their due order and proportion, all the duties of this divinely constituted relation spring. It is not only a fruit of genuine affection, but religious duty imposes upon the husband the obligation of providing for his wife. Not if he can do it in a particular way, but he is bound, sincerely bound, to use his utmost strength in the most

humble employment, if other cannot be found, to provide for her who has become a part of himself. He who neglects this duty, be his professions what they may, has denied the faith, and is worse than an infidel.

Duties of a more elevated and lasting character grow out of this relation. The husband has not only two bodies for which to care, but two minds, two undying souls. The ultimate end of this tender relation should be, a meeting in that world where they neither marry nor are given in marriage. Every husband is bound to pray with and for his wife. If he be unprepared for this duty, he is bound to be prepared. Duty, in all cases depends on the relations we sustain, and not on the state of the heart. It is the duty of the husband, be his own sentiments what they may, to afford to his wife every possible means of salvation, and growth in grace. These facilities embrace religious books, Christian society, and the ordinances of the church, and made every thing her duty that will promote her happiness, yet God has not released the wife from moral obligation, or made it right for her to do wrong because desired by her husband. However much disposed the husband may be to cast behind him the fear of God, profane the Sabbath, and indulge in every excess of pleasure, he has no right to desire, ask or urge his wife to do the same; for by so doing he violates his duty as a husband, claims that jurisdiction which God did not give him in the marriage covenant, interrupts the happiness of the tenderest relation of human life, and endangers the salvation of a soul, for which he is bound to care as for his own. Do you find a wife whose midnight pillow is solitary, and whose heart is sinking from neglect, it is because the husband has not followed the rules which the Bible has given for the constitution of the family. All this unpublished crime and these untold sighs are noticed by God.

**Music.**  
From the New York Observer, by Request.  
**CLAIMS OF CHURCH MUSIC.—NO. I.**  
Whose duty is it to sing the praises of God?  
In the last article I endeavored to show that the difficulties in the way of musical reform can be obviated by establishing for the cultivation of church music, a system of management which shall correspond, as in the case of pulpit oratory, with the vital claims and principles of religion. But this topic requires further illustration.

Let us then suppose a strong case, and one which has never yet occurred. A church suddenly awakes to the importance of devotional music, and its members design to become active in the work of cultivation. Funds are raised to employ an instructor of the highest professional talent; and Monsieur A. or Signior B. from the theatre or opera is the man. Allow him if you please (what is not always found in such cases) conciliatory manners, and pure morals, while he is destitute of any special regard for true religion. The school has opened; how does he proceed?

1. He adopts the very convenient maxim that no voices are worthy of being cultivated but those which are already developed, and which appear to be of a higher order. Out of the thousand members of the congregation, some twenty or thirty are selected, who happily are professors of religion; the rest are dismissed, as having at present no further concern in the undertaking.

2. He adopts the maxim, too prevalent among men of the secular school, that "palm-singing" injures the voice. Secular songs, therefore, are adopted, for a time at least, as the best means of disciplining the voice and improving the taste of his pupils.

3. The better to form the taste of his pupils, he continually points out the supposed defects of his scholars, and he habitually rebukes in the style of the best schools or choirs in the vicinity. All strong expressions of vehemence; all distinctness of enunciation is but rudeness of manner. Music is one thing and speech is another. Others if they choose may talk and imagine themselves to be really singing. But this is not to sing after the most approved manner.

4. But at length the work of cultivation has so far advanced that the rest of the church begin to meet with the singers for the special purpose of edification. The words of a psalm or hymn—uttered or not, must now claim the solemn attention of the performers. The little band of vocalists desire to feel the full import of the words, that their performance may be truly impressive; but their teacher aims only at a decent formality:

"Pious organs, pious airs,  
Decent worship, devout prayers."

They desire to feel religiously the full import of what they sing, and would be ashamed of lukewarmness in such a service. He desires not to feel religiously, and would secretly scorn to be suspected of any such thing. Their emotions would incline to kindle and interchange with the words, and of thought suggested by the text before them; his emotions would have constant reference to the abstract features of the tune, except here and there in descriptive passages, where something like stage effect might seem to be indicated. At length then, the parties are quite at issue. The highest expression of sentiment, therefore, must now be virtually abandoned, or the teacher must be discharged. Yet as the latter has been faithful in his way, and his pupils are making fine progress, it seems a pity to dismiss him. His school continues, and most of his habits and maxims, and associations of thought and feeling ultimately prevail.

5. Another period of instruction has elapsed, and the teacher and his pupils are assembled to give a sacred concert. Nothing now is too difficult for their execution. The music is enchanting. It has lifted up the souls (i. e. imaginations) of the amateurs to the heights of heaven. All that is lofty or imposing, sublime or beautiful in description, is skillfully illustrated by the performers. They act their part, and the audience are never interested. Some are even in raptures. "What music!" "What fine music!" what an excellent teacher; what fine pupils!" And professionally speaking this is correct. We have an exhibition of masterly skill and exquisite taste, if not of refined sensibility. One thing is wanting, and that the teacher has never intended to supply. Other matters have occupied the exclusive attention of his pupils; and now while themes of the most momentous import are falling from their lips, they are but "acting a part" for the public gratification. The words of prayer and praise dwell on their tongues, but no one suspects them of pretending to engage in a solemn act of worship. They are personating, describing, representing such acts, in a beautiful

and imposing manner. But the singers are not worshippers. Real worship is not now the precise object in hand; nor in fact had it ever been so, during the whole period of their instruction. Even while at church on the Sabbath their conscience had not been remarkably invigilant.

The concert has ended. The musicians receive due praise; but where is the glory of the great Master of Assemblies? And now—is this the style of the worship which is henceforward to be offered in his house? Or, on the contrary, are we to presume, that singers thus trained and thus commended for their proficiency, will all at once assume new habits in favor of strict devotion? This thing cannot be without the intervention of a miracle. Habits formed with such a system and care, and success, will continue in a great measure to prevail. The devout minstrels may be as solemn, perhaps as the deluded devotees of an idol temple, but their thoughts in spite of every effort, either unawakened or unimproved, will be from the subject matter of song, and their affections to be either languid or irrelevant. To them at least, the exercise of singing, will not be remarkable for its spirituality; and to the congregation at large, it will savor more of tasteful gratification than of religious improvement.

I have supposed a case as the above, that I might avoid all seeming personalities. I shall not be suspected of undervaluing professional talent as such, or of entering my protest against public performances. Nevertheless the results I have here depicted are painful, living realities, amid the thousand churches of the land, and it is not too much to say that even amid the instances of higher cultivation they are almost universal. Facts and incidents are not wanting in proof of this point. I might allude to the habits and current maxims of professed Christians—to the personal experience of thousands of the devout who fail to be truly edified, either as hearers or performers, though ignorant of the real cause. But I forbear. It will readily be admitted that the results are not in accordance with the ends of the institution of sacred praise; and that their existence is to be attributed, in some measure, to the undue prevalence of secular maxims and principles in our schools of sacred music.

Moral and religious instruction; there is none furnished by the State. There is no Chapel, and consequently no assembling for public worship; no Sabbath School; no morning and evening prayers. The convicts who can read are furnished with the Bible, and sometimes ministers preach to them, and others speak to them the words of the Sabbath day without seeing or being seen. There are seven corridors or ranges of cells, and as many as are in one range can hear, at the same time. Each cell is furnished with a Bible.

In the Penitentiary in Baltimore, the number of prisoners in 1837, was 357; which differs only two from the average number for the year. Commitments in 1837, 138; which is a small increase on the average number for a few years past. Recommendations not stated in the Report of the Directors and Warden; an important omission. Recommendations on the 25th of May 1837, of 398; the whole number then in Prison, 10 for a 4th time, 10 for a 3d time, 19 for a 2d time, 368 for a 1st time.

Not very favorable in regard to the reformatory character of the Prison. Deaths in 1837, 13 out of 381, or 1 to 30; which is a little less favorable than the average bill of mortality for 5 years, which is 1 to 34; not good. Escapes none for three years; very good. Commitments in 1837, 23; the same as the average for several years. Insane not mentioned. Colored persons committed in 1837, 73; whites, 55; the colored persons committed annually for several years, have considerably exceeded the whites. Earnings above expenses, \$6,670.93. Improvements in buildings, the finishing of an extraordinary fine set of workbenches, and a radiating plan, at an expense of \$49,340.97. Moral and religious instruction, by preaching on the Sabbath, supplied by the voluntary services, principally of the clergy of the Methodist Episcopal Church; by a Sabbath School; a Bible in every cell; no Resident Chaplain; no morning and evening prayers; no extra suit of clothes for the Sabbath.

There is a custom of shaving half the head of every prisoner, and of keeping it shaved close during the whole time of his imprisonment, which we regard as barbarous. The only object is security against escape; but under the improved construction and discipline, it is unnecessary for this purpose. The Prison is no more secure than many others, where half the head is shaved.

In the new Penitentiary in Washington city, the number of prisoners in 1837, 76; which is a larger number than usual. The Records show a gradual increase. Commitments in 1837, 30; which is, also, a larger number than usual. Recommendations, 5; a smaller number than in each of the preceding years. Deaths none. There have been lately 100 since April 1831, showing a healthfulness surpassed by that of no similar Institution. Females, nine, which is the largest number ever reported. Insane and idiotic, none. Colored persons, 47; white, 27; 210 for 1. Expenses above earnings, \$9,916.67. Moral and religious instruction, by Resident Chaplain; by public worship on the Sabbath, and by Sabbath School. Chaplain and Warden much encouraged in this department.

In the new Penitentiary in Tennessee, number of prisoners in 1837, 122; in 1835, 92. Commitments in two years, 4; a very favorable result. Deaths in two years, 19; an unusual bill of mortality, and the Physician represents that the cells have not yet been ventilated according to his recommendation, which ought to be done from regard to health. Number of females; we find no account of any, from which we infer that there are none. It should be stated. Insane, none mentioned. Colored persons, 10; white, 10; 20 for 1. Expenses above earnings, \$9,916.67. Moral and religious instruction, by Resident Chaplain; by public worship on the Sabbath, and by Sabbath School. Chaplain and Warden much encouraged in this department.

In the Penitentiary in Kentucky, prisoners in 1837, 114; in 1836, 107. Commitments in 1837, 51. Recommendations out of 114 prisoners, 32; a very unfavorable result. Deaths, 2; not an unfavorable bill of mortality. Escapes

and imposing manner. But the singers are not worshippers. Real worship is not now the precise object in hand; nor in fact had it ever been so, during the whole period of their instruction. Even while at church on the Sabbath their conscience had not been remarkably invigilant.

The concert has ended. The musicians receive due praise; but where is the glory of the great Master of Assemblies? And now—is this the style of the worship which is henceforward to be offered in his house? Or, on the contrary, are we to presume, that singers thus trained and thus commended for their proficiency, will all at once assume new habits in favor of strict devotion? This thing cannot be without the intervention of a miracle. Habits formed with such a system and care, and success, will continue in a great measure to prevail. The devout minstrels may be as solemn, perhaps as the deluded devotees of an idol temple, but their thoughts in spite of every effort, either unawakened or unimproved, will be from the subject matter of song, and their affections to be either languid or irrelevant. To them at least, the exercise of singing, will not be remarkable for its spirituality; and to the congregation at large, it will savor more of tasteful gratification than of religious improvement.

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I have supposed a case as the above, that I might avoid all seeming personalities. I shall not be suspected of undervaluing professional talent as such, or of entering my protest against public performances. Nevertheless the results I have here depicted are painful, living realities, amid the thousand churches of the land, and it is not too much to say that even amid the instances of higher cultivation they are almost universal. Facts and incidents are not wanting in proof of this point. I might allude to the habits and current maxims of professed Christians—to the personal experience of thousands of the devout who fail to be truly edified, either as hearers or performers, though ignorant of the real cause. But I forbear. It will readily be admitted that the results are not in accordance with the ends of the institution of sacred praise; and that their existence is to be attributed, in some measure, to the undue prevalence of secular maxims and principles in our schools of sacred music.

Moral and religious instruction; there is none furnished by the State. There is no Chapel, and consequently no assembling for public worship; no Sabbath School; no morning and evening prayers. The convicts who can read are furnished with the Bible, and sometimes ministers preach to them, and others speak to them the words of the Sabbath day without seeing or being seen. There are seven corridors or ranges of cells, and as many as are in one range can hear, at the same time. Each cell is furnished with a Bible.

In the Penitentiary in Baltimore, the number of prisoners in 1837, was 357; which differs only two from the average number for the year. Commitments in 1837, 138; which is a small increase on the average number for a few years past. Recommendations not stated in the Report of the Directors and Warden; an important omission. Recommendations on the 25th of May 1837, of 398; the whole number then in Prison, 10 for a 4th time, 10 for a 3d time, 19 for a 2d time, 368 for a 1st time.

Not very favorable in regard to the reformatory character of the Prison. Deaths in 1837, 13 out of 381, or 1 to 30; which is a little less favorable than the average bill of mortality for 5 years, which is 1 to 34; not good. Escapes none for three years; very good. Commitments in 1837, 23; the same as the average for several years. Insane not mentioned. Colored persons committed in 1837, 73; whites, 55; the colored persons committed annually for several years, have considerably exceeded the whites. Earnings above expenses, \$6,670.93. Improvements in buildings, the finishing of an extraordinary fine set of workbenches, and a radiating plan, at an expense of \$49,340.97. Moral and religious instruction, by preaching on the Sabbath, supplied by the voluntary services, principally of the clergy of the Methodist Episcopal Church; by a Sabbath School; a Bible in every cell; no Resident Chaplain; no morning and evening prayers; no extra suit of clothes for the Sabbath.

There is a custom of shaving half the head of every prisoner, and of keeping it shaved close during the whole time of his imprisonment, which we regard as barbarous. The only object is security against escape; but under the improved construction and discipline, it is unnecessary for this purpose. The Prison is no more secure than many others, where half the head is shaved.

In the new Penitentiary in Washington city, the number of prisoners in 1837, 76; which is a larger number than usual. The Records show a gradual increase. Commitments in 1837, 30; which is, also, a larger number than usual. Recommendations, 5; a smaller number than in each of the preceding years. Deaths none. There have been lately 100 since April 1831, showing a healthfulness surpassed by that of no similar Institution. Females, nine, which is the largest number ever reported. Insane and idiotic, none. Colored persons, 47; white, 27; 210 for 1. Expenses above earnings, \$9,916.67. Moral and religious instruction, by Resident Chaplain; by public worship on the Sabbath, and by Sabbath School. Chaplain and Warden much encouraged in this department.

In the new Penitentiary in Tennessee, number of prisoners in 1837, 122; in 1835, 92. Commitments in two years, 4; a very favorable result. Deaths in two years, 19; an unusual bill of mortality, and the Physician represents that the cells have not yet been ventilated according to his recommendation, which ought to be done from regard to health. Number of females; we find no account of any, from which we infer that there are none. It should be stated. Insane, none mentioned. Colored persons, 10; white, 10; 20 for 1. Expenses above earnings, \$9,916.67. Moral and religious instruction, by Resident Chaplain; by public worship on the Sabbath, and by Sabbath School. Chaplain and Warden much encouraged in this department.

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FRIDAY, JUNE 15, 1838.

the moment we know  
do it is with the sailor  
Again: There is a  
man by all the mercan-  
for their interest as a  
ment of the sailor,  
Chandler's Home, and  
temperate." Here is  
our ability to do these  
Another thing: The  
the probability of doing  
and clear. It is but  
case was almost hope-  
experience? Already  
of the most influent  
American navy are be-  
the Lord. Stewart,  
the testimony of a  
the character of the  
the conversion of the  
moral influence is a  
the other day, at a  
Society, I heard  
speak, in reference to  
and enclosing a dona-  
ing a desire to shut the  
women, we wish to  
We have temper-  
temperance; and as our  
moral means inter-  
both of these, we  
and hearing facts re-  
to behold some of  
the men who bore  
of holding them back  
The law of God  
follow men agreeab-  
sion of being. Let  
sion. It is remark-  
men as hearing  
mission of the work  
his apostles from  
states that seamen  
the glory of the la-  
those that fly  
windows? Surely the  
ships of Tarshish  
I pass on to the  
chased influence of  
importance to seamen  
of the 'Spiritual His-  
wherever commerce  
is to prevent the  
the priesthood. Con-  
end of the work  
familiarizing influ-  
and a great influ-  
present day, and all the  
Once more; from  
one of our fellow cre-  
pending obligation to  
apical good. There  
is in this assembly  
this class of men. Se-  
his without noticing  
them. They go from  
of distant nations,  
nearly destitute of a  
class of men around  
association of ideas  
I now allude to the  
great ability to supply  
making them up every  
of the times indicate  
to proclaim the news of  
and power never know  
time since, hearing a  
church suggesting the  
begin to think on the  
farth missionary ship  
ready to attribute the  
imagination, than to the  
It was only the other  
newspaper, that has  
others, has presented  
questing help for future  
I am not sure but in  
is anchored a Bethel  
every quarter of the  
King Jesus—where the  
they have met. Alas  
evening altar. "Well,  
"And you, ye  
"Till like a sea  
It spreads from  
**ADDRESS**  
*In relation to*  
He said he spoke fre-  
quently as soon as a ship  
leaving distance, I had  
board her, talking  
with the men to fol-  
like him? "Sir, I  
greater part of the com-  
are nothing but brother  
characters, also, which  
is, but Boston—they  
then the lawyer's pi-  
the sailors a friend as  
into a lawsuit with  
your fortune?" "A  
money, and let him go  
dark while—every  
sponses into his side,  
sarcasms.  
"Take one instance,  
sirs, I happened to be  
dated a friend to get  
to than who had been  
he had been cheated, but  
and the landlord had  
said he should not  
the sailors could dom-  
than had an account, a  
dance, fiddle, grog—he  
to cast up his fig-  
is only about \$30.  
The poor sailor's throat  
then he was felled with  
the sailor was ship-  
been a captain, but by  
to such circumstances,  
a month's pay, but must  
"Shall nothing be done  
dominaries, Bethels,—all  
has come when we  
ship appears in the off-  
members of the sailor  
how delightful it is to  
the cry of "Land ho!"  
tation of his heart, with  
mother—a wife! But  
of sailors? Instead of  
ship, who does he  
take to be supposed, we  
the veriest demon of pol-  
not and make mission-  
missionaries do they  
comes, to take them on  
a human shape, our B-  
We must provide a hor-  
d to down the sailor  
dance and every abhor-  
has been done; but I  
Dought you not to en-  
superannuated and pin-  
to the forecable, as the  
sailors in the home







## Poetry.

From the Philadelphia Observer.

## THE WIFE'S ENTREATY.

My husband! of all earthly things,  
I've ever loved thee best;  
Yet thou hast plucked all the wings  
That flutter in my breast.  
For in the cup that thou dost sip  
I hid a venomous snake.  
Whose poison may delug thy lip,  
But makes my soul light as a feather.  
Thy withered brow, that once did glow  
With peace, is now o'ercreased  
With gloom, as if some fearful foe  
Impended o'er thy head.  
Thine eyes, that once did sweetly beam  
A ray serene and clear,  
Hath lost its lustre, and its gleam  
Doth all the soul with fear.  
Thy little ones, who fondly loved  
To climb upon thy knee,  
And when they saw their pranks approved,  
Danced in an ecstasy.  
Now, when thou openest the door,  
With anxious terror quake!  
Ah! husband! taste the cup no more,  
Last my heart and soul be broke!  
In pity, kindly look on me,  
And mark this grief-worn cheek;  
These eyes, that often watched for thee  
Till midnight, let them speak:  
Speak to thy heart!—and in thy breast  
Let soft compassion wake!  
Twill charm the sorrows all to rest  
That made my heart and soul ache!  
There is a heaven—thou knowest well—  
No home for those who die;  
The drunkard's death; but deep in hell  
They must forever lie!  
O doom, with sickening horror fraught!  
Here on my knees I bow!  
I cannot live and bear the thought—  
My heart is breaking now!

## Cause of Freedom.

## N. E. ANTI-SLAVERY CONVENTION.

The fifth New-England Anti-Slavery Convention assembled, pursuant to a regular call, in the Hall of Marlboro' Chapel, on Wednesday, May 18, at 8 o'clock, A. M. Samuel J. May, of South Scituate, called the Convention to order, and Francis Jackson, of Boston, was chosen President pro tem. Prayer was offered by Samuel Osgood, of Springfield, Mass.

The Convention was organized by the choice of the following officers:—

**SETH SPRAGUE**, of Duxbury, President.  
**Vice Presidents**—Samuel Fessenden, William Smith, James Appleton, William Ladd, Maine; Nathaniel P. Rogers, J. A. Richardson, Jonathan Curtis, New-Hampshire; John Parsons, Channing L. Knapp, Vermont; Timothy Merritt, Samuel Osgood, Isaac Winslow, Massachusetts; Peleg Clark, Martin Robinson, Rhode-Island; E. R. Tyler, Connecticut.

**Secretaries**—Oliver Johnson, of Rhode-Island; William Bassett, of Massachusetts.

The following resolutions were passed during the sitting of the Convention, on Wednesday.  
**Resolved**, That the enslaving of thirty thousand colored brethren yearly in the States of this Union, is the climax of cupidity and wickedness; and just as sinful as it would be to enslave the same number of white infants in the free States, and just as truly kidnapping as it would be to steal them from the arms of Africa; and that it ought so to be regarded by the civilized and Christian world.

**Resolved**, That any person who aids in returning a fugitive slave to his master, whether acting as a public officer or otherwise, in the sight of God, guilty of the crime of kidnapping, and should be so regarded by men.

Whereas by the universal custom of the courts, every legal instrument which is against natural right, is to be construed strictly; whereas by the recent decisions of the Supreme Court of Massachusetts, Connecticut and Louisiana, that provision of the Federal Constitution, which refers to the restoration of fugitives from one "State" to another, is of this character, and is to be construed so as to be construed in favor of the slave; and whereas the United States, and not to "States" only, and not to Territories or Territories, therefore,

**Resolved**, That no slave held in bondage in any State, escaping into any territory or district, of the Union, or any slave held in bondage in any territory or district, escaping into any State can be lawfully restored to his claimant in pursuance of any authority given by the Constitution of the United States.

**Resolved**, That the principles of immediate emancipation are righteous in their character, and worthy of the hearty approbation and support of all friends of God and man; and that the success which has attended the efforts of the Anti-Slavery Society, is a cause for devout gratitude to God, and affords encouragement for all the friends of the slave to hope for ultimate success in their efforts.

**Resolved**, That we urge it upon the attention of every Anti-Slavery Society to adopt measures forthwith for an address on slavery on the ensuing fourth of July.

Upon the resolution preceding the last, Dr. Osgood, of Springfield, made several observations; the substance of which we give below.  
The first half of this resolution, remarked Dr. Osgood, is readily admitted. The question then arises, if slavery be radically wrong, where is the man who will say that it ought not to be abolished? We hear many expressing their belief in the fundamental principles of the Abolitionists. He wishes that he could sever these elements from his conscience. But there was great danger of self-deception at this point. If a man does not like the course of the Abolitionists, let him take some other, any that he chooses. He maintained that every man who did not approve of the measures of the Abolitionists, was bound to strike out a new plan for himself.

But he wished to confine himself to the latter part of this resolution. He would call their attention to the success that has attended their labors, which is a cause of devout gratitude to God. Great success has attended Anti-Slavery efforts, which he should notice in one or two particulars.  
It is only about six years since the first Anti-Slavery Society was formed, by a very few individuals. It excited no attention. No notice whatever was taken of it. It was a basket in a desert, and was effectually forgotten. Very soon the movements of the Abolitionists began to attract notice. Their principles began to be developed. Some ladies met together who were attacked by the mob. One individual was offered his assistance, though he was not let down by the wall in a basket like an apostle, yet he escaped their savage ferocity in a manner not dissimilar. The Anti-Slavery cause began to prosper. Abolition societies were formed in the towns and districts of the country. Finally, the American Anti-Slavery Convention was organized. It had now numbers fifteen hundred Auxiliary Societies, numbering upwards of five hundred thousand members in all its branches. Still he did not rely on numbers as the strength of the Anti-Slavery cause. Numbers do not constitute strength. We would have its ranks filled by men who have joined, influenced by principle—genuine principles of liberty. Such, he believed, were the Abolitionists. He had no fears for the success of their cause; for it is founded in right, and must and will succeed.

Another evidence of success is to be found in our public journals. But a short time since, with here and there a single exception, not a paper dared to speak respectfully of the Abolitionists. Now they are spoken of in terms of respect; and their proceedings were laid before their eyes, and thought they had been regarded with scorn, and thought to be no better than the Mormons. At the time of the formation of the Anti-Slavery Society, he knew of only one paper in the city of Boston that spoke favorably of the Abolitionists. It was the *Register*, men, too, of talent and influence have been drawn over to the side of Abolitionists. These young men had been accused of ambition. But they did not mind the accusation. They had been influenced by the favorable attention which is beginning to be given it by the clergy, he regarded as another evidence of the success of the Anti-Slavery cause. He had been an Abolitionist for years, though not longed for the emancipation of the slave. The clergy have stood aloof. Much has been said against them, and unjustly, because they stand at a distance. He believed that many of them were as heartily opposed to slavery in every form as himself. They ought not to be blamed. Their circumstances were peculiar. They have known that many of the most influential of their congregations were decidedly

opposed to abolition movements. Hence they were required to exercise great prudence. The clergy are men of great prudence and caution. They must have time to consider. He would not pretend to justify the course that many of them have taken, but would rather exercise forbearance. There was a difficult course. But he was anxious to have their influence in the Anti-Slavery cause. As go the clergy have too much influence. His opinion was different. The clergy have great influence, but with what class? With men of the best sort; with men of the first character and talent. And he hoped soon to hail every clergyman as a brother in the cause of Universal Emancipation.

Is not the great question we meet, a damper upon the last part of this resolution? asked Mr. O. A great hue and cry has indeed been raised. It is said we shall dissolve the Union. We hear much about southern chivalry. But who are the men making this great noise? 'Tis the southern politicians. They have filled the air with their cries, till we have learned not to heed them. If they are determined to have slavery or the dissolution of the Union, let them have it. We have nothing to fear from the dissolution of the Union. We have great encouragement to proceed in our efforts. Hitherto the Lord has helped us. But what is the Union worth to the Abolitionists? They cannot travel in the Southern States, and if the Union were dissolved, they would be in as great safety as they now are. Still, he did not believe they would be frightened from their course. Archimedes boasted that with a resting place for his lever, he would overthrow the world. The Abolitionists with the lever of truth will overthrow the iniquitous system of slavery, placing their lever under the District of Columbia, the strong hold—the citadel of slavery. The Convention was also addressed by Messrs. Phillips, of Boston, Rogers, of New-Hampshire, Stewart, of Utica, and H. B. Stanton.

Christian Watchman.

From the Colonization Herald.

## LIBERIA AS IT IS.

It is now sixteen years since the first settlement in Liberia was established by the American Colonization Society, including the towns of Monrovia, New Georgia, Caldwell, Millsburgh and Marshall.

Bass Cove, established by the United Colonization Societies of New York and Pennsylvania. This colony includes Bassa Cove and Edina. The latter village was founded by the American Colonization Society, and lately ceded to the United States.

GREENVILLE, established by the Mississippi and Louisiana Colonization Societies, at Simonsville, Maryland, established by the Maryland Colonization Society at Cape Palmas.

IN THE NINE VILLAGES, enumerated above, there is a population of about 5,000—all, of course, colored persons—of which three thousand five hundred are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn "Merica fash," and make themselves "white men," by conforming to the habits of civilization and becoming subject to the laws.

The commerce of the colonies, though in its infancy, is already extensive. From \$80,000 to \$125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels, built and owned by her own citizens. Not less than 12 or 15 of these, averaging from 10 to 30 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The harbor of Monrovia is seldom clear of foreign vessels; more than seventy of which, from the United States, England, France, Sweden, Portugal, and Denmark, touch there annually.

Bassa Cove and Cape Palmas have both good harbors, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

Sinou, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders, it must soon become an important link in the maritime chain of American-African establishments. The production of the country, which may be raised in any quantity for exportation, are, *rice, cotton, sugar, rice, indigo, palm oil, together with the gums, dyewoods, ivory, &c.*, which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath breaking, drunkenness, profanity, and quarrelling are vices almost unknown in Liberia. A temperance society formed in 1834, numbered in a few weeks over its organization, 500 members, at that time more than one fifth of the whole population.

At Bassa Cove and Cape Palmas, the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an appetite so disreputable.

There are eighteen churches in Liberia, viz: at Monrovia, New Georgia, 2; Caldwell, 2; Millsburgh, 2; Edina, 2; Bassa Cove, 2; Marshall, 1; Cape Palmas, 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episcopal.

As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

Eight hundred of the colonists, or one fifth of the whole population, are professed Christians, in good standing with the several churches, with which they are connected. As might be expected, where so large a proportion of the people is pious, the general tone of society is religious. No where is the Sabbath more strictly observed, or the places of worship better attended. Sunday Schools and Bible Classes are established generally in the churches, into which, in many cases, the native children are gathered with the colored ones.

There are ten week day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single academy.

In some places, as at Bassa Cove, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

At Bassa Cove and Monrovia there are public libraries for the use of the people. The one at Monrovia former place numbers 1,200 or 1,300 volumes.

A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, attached to the colonies as physicians, &c. The government of Liberia is essentially republican. All the officers, except the Governor, (who is appointed by the

Colonization Society) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A vice governor, legislative councilors, a high sheriff, constables, &c., are some of the officers elected annually. The militia is well organized and efficient. The officers and men exhibit a degree of enthusiasm in the performance of their duty seldom witnessed elsewhere; and on field days their neat and orderly appearance, their thorough discipline, and the promptness and precision of their evolutions, command the admiration of every observer.

There are a number of volunteer corps, regularly uniformed and equipped. These corps are the elite of the Liberian militia; and indeed many of them would lose nothing by a comparison with our own city guards. T. B.

## Miscellany.

## SANDWICH ISLANDS.

Translated from the *Kumu Hawaii*, for the Boston Recorder.  
GENERAL MEETING OF THE SANDWICH ISLAND MISSION, HELD MAY, 1837.

Our General Meeting having closed, we have deemed it expedient to state, for the information of the Chiefs and common people, for all who read the *Kumu Hawaii*, the result of our deliberations.

1. We each made a statement of the dispensations of Providence towards us, at our several stations. We have generally been blessed with good health. Two of our children have been removed by death.

God has greatly blessed our labors in the schools, in the high school, in the boarding schools, and in the common schools. Here rests our hopes for the continuance of the nation, in gathering extensively the children into the schools. We are of one mind, and the common people, will assist us in this thing, that from one extremity of the land to the other the children may not be left in idleness and ignorance.

In our labors on the Sabbath, and in protracted meetings, God has also greatly assisted us. In no preceding year have the influences of the Holy Spirit been so signally displayed. The protracted meetings have been held to the hopeful conversion of many, and Christ's kingdom has been enlarged in these islands.

One fact has weighed heavily with us, the continued decrease of the population. There are many deaths, but few births. You are rapidly decreasing Hawaiians, and would it not be well for you to attend to the cause, and to remedy the evils before you become entirely extinct?

Another circumstance weighs with us; the increase of iniquity in the land. The convicts at work on the roads are numerous. Multitudes are still regardless of religion, despise the Saviour, profane the Sabbath, neglect prayer, and are on the road to death. May God interpose and save them, else lost forever.

2. We considered the amount of your contributions for the support of the Gospel in your midst. We are of one mind, and we resolved for you to bear no part in this work, to incur no expense to promote your improvement. It is obligatory on you to build meeting and school houses, to support the teachers, and in other ways to aid the cause of God, not only here but elsewhere.

3. The present deplorable state of the world, entered largely into our deliberations. We mourned over the wide spread ignorance and darkness on the earth; and we resolved to write often and earnestly to the churches of America, that they would go out more numerous and more speedily into all lands, to declare the Gospel of Jesus Christ. One of our own number, Mr. Dibble, who is about to visit his native land, we have authorized to express our feelings there.

4. We were very deliberating on the various matters pertaining to the interior of this land. God showed us our own insufficiency. On the 14th of May, our beloved sister, Mrs. Lyons was removed by death, and we are admonished thereby, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave, whither thou goest."

5. We considered the circumstances of our churches, Mr. Coan met often with them for prayer and for exhortation. On the 19th of May, we suspended our business proceedings, and spent the season in prayer to God, that he would convert them now, in the days of their youth.

6. We located the newly arrived members of our mission, and discussed the desirableness of having this whole field immediately occupied with additional helpers.

7. In our deliberations, the profanation of the Sabbath we considered, and we resolved to use for their prevention. God's anger is fierce towards Honolulu, because of these two sins, and he will soon avenge himself on the drunkards and Sabbath breakers.

## MURDER OF A MISSIONARY FAMILY.

The Southern Christian Advocate (Methodist) publishes the following letter, giving a moving description of a massacre by the Florida Indians. The writer is Superintendent of the Alachua Mission on the Tallahassee District.

Dear Brother Capers,—I am ruined! While engaged in my labors in the Alachua mission, I received a letter bearing awful tidings. It informed me that the Indians had murdered my family! I set out for home, hoping that it might not prove as bad as the letter stated; but O my God, it is, if not even worse! My precious children, Lorick, Pierce and Elizabeth, were killed and burned up in the house. My dear wife was shot, stabbed, and cruelly murdered to death, in the yard. But after the wretches went to work up their plunder, she revived and crawled off from the scene of death to suffer a thousand deaths during the dreadful night which she spent alone by the side of a pond, bleeding at four bullet holes and more than half a dozen stabs—three deep gashes to the bone on her head, and three stabs through the ribs, besides a number of similar wounds, which were in spite of the efforts of O help me to pray that she may still live. My negroes lay dead about the yard and woods, and my every thing else burned to ashes. Pray for me.

My family was on a short visit to my father-in-law, for the purpose of having some supplies sent up from our plantation to our temporary residence in the mission, and during this brief period the awful catastrophe took place.

T. D. FERGUSON.

## THE DECLINE OF LIFE.

There is an eventide in human life—a season when the noon of age is past, and the strength decays, and when the weary mind is shed upon the human head its prophetic snows. It is the season of life to which the autumn is most analogous, and which it becomes, and much it would profit you, my elder readers, to mark the instruction which it brings. The spring and summer of our days are gone, and with them not only the joys they knew, but many of the friends who gave them. You have entered upon the autumn of your being, and whatever may have been the profusion of your spring, or the warm temperament of your summer, there is yet a season of stillness and solitude which the beneficence of heaven affords you, in which you may meditate upon the past, and prepare yourself for the mighty change which you may soon undergo.

It is now you may understand the magnificent language of Heaven—it mingles its voice with that of Revelation; it summons you to the hours when the leaves of the fall and the win-

ter is gathering to that evening study which the mercy of heaven has provided in the book of salvation. And while the shadowy valley opens, which leads to the abode of death, it speaks of that love which can comfort and save, and which can conduct to those green pastures and those still waters, where there is an eternal Spring for the children of God.

[Allison.]

## RAPIDITY OF IDEAS IN DREAMS.

Two friends agreed to go on a walking expedition, one of whom proposed to call the other at an early hour the following morning. He did so, but in vain, as his friend fell asleep again. He then dreamt that his father put several questions to him as to the state of his health—was alarmed at his replies, and sent a messenger for a surgeon; that two medical gentlemen attended—but the usual questions, and ordered him a cold shower bath. He awoke with the shock, and found that his friend, tired with waiting, had dashed a basinful of cold water in his face. It was evident that what the dreamer seemed the concluding circumstance was in truth the suggestion of the whole series of ideal events. The mind had called up all this train of thought to account for the sensations produced by the water. Several dreams illustrating this point were related. There was something analogous to this in our waking hours. A single word would call up instantaneously a long series of bygone events, and in a reverie our fancies were often as ridiculous and as rapid in their passage through the mind as in a dream. Generally speaking, however, our waking thoughts succeed each other less rapidly than the ideas which make up our dreams. This might be accounted for in the first place by the absence of sensations, and secondly, by the absence of that "regulative faculty," which when awake we exercise over our thoughts. In sleep the flow of thought was as rapid and irregular, as the motion of a machine without its regulator.

REPROOF OF SIN.—*Lev. ix. 23.* "I remember many years ago," says one, "being struck by a little incident in a parish where the minister, a man of most extraordinary Christian benignity, when in company with a clerical friend, rebuked in very plain terms one of his parishioners for gross misbehavior on a recent occasion. The reproof was so severe as to astonish his friend, who declared that if he addressed one of his flock in similar language, he would be considered as a madman. The clergyman of the parish, who had doubts of his belief in the divinity of Christ, were all attention, in the hope of hearing their pastor's real sentiments. They were, however, disappointed; for when he came to the words, 'The mighty God,' all he said was, 'The meaning of this I cannot tell, and how should I, when his name is called Wonderful!'"

CHRIST THE MIGHTY GOD.—*Is. ix. 6.* When Mr. Job Orton, a dissenting minister at Shrewsbury, was preaching from *Is. ix. 6*, his more orthodox hearers, who had doubts of his belief in the divinity of Christ, were all attention, in the hope of hearing their pastor's real sentiments. They were, however, disappointed; for when he came to the words, 'The mighty God,' all he said was, 'The meaning of this I cannot tell, and how should I, when his name is called Wonderful!'"

THE DIFFERENCE.—A Calvinist once heard an Arminian preach, and after service was ended, the latter demanded of the former to know how he was pleased. The Calvinist frankly acknowledged that he was not edified. I want to know, said the other, what could have been the reason? Did I not preach works and grace? Yes, said the Calvinist. And do you not believe in works and grace? Yes, I do. What then can be the difference? said the other. Why, said the Calvinist, you place works at the bottom for the foundation, and grace for the top, as the consequence, whereas, I place grace at the bottom as the foundation, and works as the consequence. In other words, you make works the tree, and grace the fruit. Indeed, said the Arminian, I see no great difference in this. Since we both embrace the essentials. All the difference, rejoined the Calvinist, is that your house is built bottom upwards, and whether such a house is fit for residence, or will stand or fall in the decisive day, you can judge.

[Harford Watchman.]

MORAL COURAGE.—Who does not admire the conduct of Messrs. Thorne and Kimball, at the table of the governor of Antigua? "Dinner," says their narrative, "being announced, we were hardly seated at the table when his excellency politely offered to drink a glass of Madeira wine with us. We begged leave to decline the honor. In a short time he proposed a glass of Champagne; again we declined. 'Why, surely,' exclaimed the governor, 'you must belong to the Temperance Society.' 'Yes, sir,' we replied. 'But you will surely take a glass of liquor?' 'Your excellency must pardon us if we again decline the honor; we drink no wines.' This announcement of ultra Temperance principles excited no little surprise. Finding that our allegiance to cold water was not to be shaken, the governor condescended, at last, to meet us on middle ground, and drink his wine to our water."

This was acting manfully. A few such cases will lead kings and governors to dispense with wine at their tables. Such decision and boldness, in Temperance men, will give our cause a speedy triumph.

THE ROOK AND THE STARLING.—That the Rook is the benefactor of mankind is now pretty generally known, and to the rook must be added the starling. The great usefulness of this bird is well known in some quarters, and the husbandman is not wise who permits rooks and starlings to be wantonly killed. They are under very great obligations to both these kinds of birds; and though the rook may sometimes take a few grains of corn, and the starling occasionally invade itself to a little fruit, yet their public services, in freeing the ground from vermin, which would in spite of the efforts of man, go on increasing in numbers, till famine would be the result, do entitle these pretty creatures to the kindest treatment. Let the farmer content himself with employing children to frighten away their friends when the seed is newly sown, or when the crop is approaching to maturity, but let the lives of the rook and starling be religiously spared.—*London Paper.*

The Sparrow and the Robin of this country serve the same purpose, and are the husbandman's best friends; yet with what wantonness and cruelty are they destroyed by those who have but little regard for the poor creatures.

PITCAIRN'S ISLAND.—The British frigate *Acton*, Captain Lord Edward Russell, which has lately returned to England, was for some time employed in visiting the South Sea Islands, and on the 11th January, 1837, arrived at Pitcairn's Island, so well known as the place where the Bounty was finally resorted, and the descendants of whom are now living there. Immediately on our arrival, says a correspondent of the *Hants Telegraph*, several of the natives came off in canoes, dressed in the English style; they continue to live in the religious way in which they were brought up by John Adams, the last survivor of the mutineers. The women, as well as the men, work in the yam fields, and are very industrious; there were ninety-two persons living on the island, three of whom were Englishmen, who had gone out there, and two of them, Messrs. Hill and Nobbs, kept school. They have an abundance of goats, fowls, pigs, plantains, yams, and sweet potatoes, and appear to be very comfortable, not at all wishing to leave the island.—*Atlas.*

WHITWASHING EXTRAORDINARY.—Rev. Mr. Williams, whose return to the South Sea, was noticed in the Herald, a few days ago, gives, in one of his narratives, a laughable account of the effect produced on the natives of one of the islands by a successful attempt which he made to convert the coral of their shores into lime. After having laughed at the process of burning which they believed was to cook their coral for food, what was their astonishment when, in the morning, they found the missionary's cottage glittering in the rising sun as white as snow! They danced, they sang, they shouted, they screamed for joy. The whole island was soon in commotion, given up to wonder and curiosity. The *bon ton* immediately voted the missionary a swarthy connoisseur, and superlatively happy did many a swarthy connoisseur herself, could she but enhance her charms by a dab of the whitewash brush. And now party spirit ran high, as it will do in more civilized countries, as to who was or who was not entitled to preference. One party urged their superior rank and riches, a second urged their superior rank and riches, and a third urged their superior rank and riches, and a fourth urged their superior rank and riches, and a fifth urged their superior rank and riches, and a sixth urged their superior rank and riches, and a seventh urged their superior rank and riches, and an eighth urged their superior rank and riches, and a ninth urged their superior rank and riches, and a tenth urged their superior rank and riches, and an eleventh urged their superior rank and riches, and a twelfth urged their superior rank and riches, and a thirteenth urged their superior rank and riches, and a fourteenth urged their superior rank and riches, and a fifteenth urged their superior rank and riches, and a sixteenth urged their superior rank and riches, and a seventeenth urged their superior rank and riches, and an eighteenth urged their superior rank and riches, and a nineteenth urged their superior rank and riches, and a 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